

CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. III.

HARTFORD, FRIDAY MORNING, JULY 3, 1840.

NO. 16.

THE CHRISTIAN SECRETARY,
IS PUBLISHED EVERY FRIDAY MORNING, AT THE
Office, corner of Main and Asylum Streets,
Third story, entrance 184½ Main st.

TERMS.

Subscribers in the city furnished by the carrier at
\$2.00 per annum.
Papers sent by mail, at \$2.00 payable in advance
with a discount of twelve and a half per cent. to
agents becoming responsible for six or more subscri-
bers.

ADVERTISEMENTS will be inserted on the usual
terms of advertising in this city.

All LETTERS AND COMMUNICATIONS on subjects
connected with the paper, must be addressed to the
Editor—post paid.

Printed by WALTER S. WILLIAMS.

COMMUNICATIONS.

Emblems of the Visible Church. [Continued.]

In the Apostle's reference to the Jewish
church, (1 Cor. x.) he shows what rendered them
communicants in it. First, he speaks of that
like figure of baptism, in which they were by
faith in the wisdom of Moses, devoted to him as
their leader, and then as communicants, all of
them partook of the same miraculous supplies.
After this, in speaking with reference to the Gos-
pel church, he says: "The cup of blessing which
we bless, is it not the communion of the blood of
Christ? The bread which we break, is it not the
communion of the body of Christ? For we being
many, are one bread, and one body, for we are
all partakers of that one bread." Partaking
of the same walk of duty, or of receiving the same
commands, participating in the same faith and
same sentiments of duty.

As the ordinance of the Lord's Table is de-
signed to represent all the real privileges of both
visible and spiritual churches, we may calculate
that a very important similitude exists in a true
church government. Taking this view of it, we
may see some propriety in the following com-
parisons.

Christ freely invites all to embrace his offers
and enter his kingdom, but permits none to par-
ticipate in the blessing of his saving grace, who
will not comply with his terms; even so, the true
visible church of Christ, permits none to partake
of the emblems of his grace and salvation, (in
company with them,) only such as comply with
his terms, or feel a fellowship with the church in
sentiment and truth. They will not allow a false
expression in so sacred an ordinance. "The
willing and obedient" in either case, may enjoy
the blessed privileges.

Our Saviour says, "Behold, I stand at the
door and knock. If any man hear my voice, and
open the door, I will come in to him, and will sup
with him and he with me." This implies that
we must not only hear his voice, but prepare the
way whereby he can consistently enter and hold
fellowship. Even so, the church have the same
spirit—desire a hearty fellowship with all men
in every important sentiment of duty, but cannot
consistently exhibit a perfect, spotless fellowship
with one who will not open to an undisputed
fellowship of covenant duties. Consequently, it
is the sinner that refuses a spiritual fellowship
with Christ by not loving, or feeling a consort
with him in heart and principle, and not Christ
that refuses fellowship with the sinner. The
same may be said of those who have no real fel-
lowship with the church in the object of love, and
obedience.

"Verily, verily, I say unto thee, except a man
be born of water, and of the spirit, he cannot en-
ter into the kingdom of God." Even so, no man
can enter into the true visible church, without
being first made subject to baptism.

The sensual minded often feel disposed to mur-
mur at the terms of a spiritual communion, or
salvation, because they think they ought to be
made partakers of the riches of grace without pre-
requisite, REPENTANCE; even so, many think they
ought to be admitted to the emblematical table
in the visible church, when they have only sub-
mitted, or rather, been subjected to a slight cer-
emony, improperly bearing the name BAPTISM.

"Flesh and blood cannot inherit the kingdom
of God,"—no man while defiled with the sinful
nature of flesh and blood "shall see God and
live"—but the deep stained leper must have his
residence without the camp. As expressed in
Baptism, this leprosy must first die, and we be
cleansed from it by virtue of a glorious resurrec-
tion, in order to enjoy the immediate presence of
God and all divine excellences. Even so, the or-
dinance that expresses our faith in the resurrec-
tion of the dead, should be observed before com-
munion, which is a shadow of those privileges in
reserve after the resurrection.

Union and harmony constitute one important
principle of that spotless enjoyment among com-
municants, in the Kingdom of Heaven; so, the
real value of the emblem consists in requiring
all communicants to be of one mind with regard
to the requirements of the gospel.

When we enter Heaven, we have a free enjoy-
ment of its privileges; so, when we submit to
baptism, (the door into the visible church,) we
may immediately enjoy its advantages as a mem-
ber.

Our Saviour gave directions that the member
who should refuse to hear the Church, should be
unto it "as a heathen man and a publican;"
even so, every one that continues to wilfully per-
sist in any one sin, will have his portion among
hypocrites and unbelievers. Heb. x: 26. The
visible church holds forth no encouragement for
those who will not submit to its government;
even so, Heaven is no place for disobedience.
Nothing unclean, or that maketh a lie, entereth
there.

Finally, the act of excluding from the Lord's
emblematical table such as are unprepared, is
one that corresponds in principle with the spirit

of Christ. If the motive of the church in ex-
cluding a member, is such as it ought to be, it would
have no spirit of revenge, ("threaten not," nor
like Papal Rome, inflict corporeal punishment.
Is it so, that a church should be actuated by pure,
benevolent motives in withdrawing from an un-
worthy member? The motive is good, inasmuch
as it acts in accordance with the Gospel, and it
proceeds from a benevolent feeling, inasmuch as
it aims both for the good of those excluded, and
for the good of the cause of benevolence in gen-
eral.

The law prescribed for the ordinance of com-
munion, is what renders it solemn and important.
Thus, the church act from benevolent motives in
refusing such as are unworthy, or unprepared,
because they consider that those who do not an-
swer to the gospel requirement, will only suffer
loss, instead of being benefited by partaking;
that, instead of gaining the good pleasure of the
Lord, they will receive the greater condemnation—
will merit his disgust; "For he that eateth
and drinketh unworthily, eateth and drinketh
damnation unto himself." Therefore the ob-
ject is, as the Apostle says; That he may be asha-
med. That he may be led to reflection and re-
pentance before God—"to deliver such an one
unto Satan for the destruction of the flesh, that
the spirit may be saved in the day of the Lord Je-
sus"—"count him not as an enemy, but admon-
ish him as a brother." Thus we see, the visible
church is a pattern of the Heavenly in many re-
spects. A. C.

Sermons for the Family. No. 23. Effects of Preaching.

For the preaching of the cross is to them that
perish foolishness, but unto us which are saved,
it is the power of God. 1 Cor. i. 18.

Solemn thought! The minister of Christ comes
in the name of the Lord of Hosts—an ambassador
for Christ watching for souls as one that must
give account. As of sincerity in the sight of
God, speak we in Christ. The preaching of the
Cross embraces the public solemn declaration of
the law of God, which is holy, the guilt of man
as sinning against this law, the danger and fear-
ful doom as certain consequences which follow
such transgression, unless pardon be obtained,
and especially the coming of the Lord Jesus into
the world, His holy life, holy examples, ordi-
nances, and instructions, His sufferings, death and
resurrection. These are themes connected with
the preaching of the Cross. Some will perish.
Such view the ministry of the word as foolishness,
and for this reason they perish, because they are
not made wise by the Gospel; they stumble at
the stumbling-stone, being disobedient. We
preach Christ crucified, to the Jews a stumbling
block, and to the Greeks foolishness, but to them
that are called by God and by the Gospel of Christ,
the wisdom of God and the power of God. Christ
being the only way of life, a rejection of him is
the way of death. The Jews rejected him, other-
wise, they had not had sin in comparison with
what would have been their condition. The
word is preached, conscience speaks, the soul is
alarmed; but does not come to the light, lest its
deeds should be reproved. Life and death are
set before the world, and they reject the light,
and that which should have been for their wel-
fare becomes a snare. Their sins are aggravated
by rebelling against the light. Thus they go
on, hardening themselves against God, until con-
science is seared, warnings lose their force, and
invitations their charms, until they are judicially
blinded, and are given over to believe a lie, that
they might be damned, because they believe not
the truth. "Hasten, sinner, to be wise!" But
unto us which are saved, it is the power of God.
The power of God attends his word. God in
sovereign mercy prevents the ruin of some by ef-
ficacious saving grace. Why he does so, we
cannot tell, but so it seemeth good in his sight.
The gospel is the power of God unto salvation,
to every one that believeth. He that believeth
and is baptized shall be saved. This is the work
of God, that ye believe on him whom he hath
sent. To yield to this power, to believe the Gos-
pel and be saved is a great blessing. In noth-
ing does the power of God appear more clearly,
than in Salvation. See the change in Saul!—
See it also in many around us! Contemplate the
change in ourselves, how great! This peace, love,
joy, and all our present and future blessings are
derived through the Gospel of our Lord Jesus
Christ.

With trembling heart and holy fear,
The holy Gospel let us hear,
And trust in Christ, the living way,
Who calls us that we should obey.
They who despise shall perish soon,
Their sun in darkness set at noon,
While those who love and trust the Lord,
Shall share in heaven a great reward.

E.

For the Christian Secretary.
Books watered with Prayer.
The Rev. Dan B. Bradley gives the following
interesting account of his labors in Siam in a let-
ter to the American Tract Society, dated Bangkok,
Nov. 11, 1839.

"REV. AND DEAR SIR.—Your very gratifying
letter of March 27, was received August 21. I
am happy that I can state, after another year's
experience in the language, that the Tracts, of
which I sent you translations, are understood by
the Siamese, and adapted to their wants. I trust
it will be found in the day of judgment, that those
Tracts have published the precious Gospel to
myriads of souls, and have led some to 'the
Lamb of God that taketh away the sin of the
world.'"

"Although the first editions are quite imper-
fect, particularly in regard to typography and
orthography, yet they were, to say the least, as
legible and correct in the spelling as the great
majority of the native books. These errors have
not prevented at all their being understood by
Siamese readers. Touching this I have had great
opportunity to judge correctly. I am more and

more convinced that the friends of the Tract cause
in Siam need not fear that those Tracts are not
understood by those who read and hear them
read. I might cover quires of paper in merely
stating facts, (I mean such things as I have by
long and careful observation found to be truths,) showing that the Siamese comprehend their
meaning with astonishing readiness, and are ready
to answer questions upon their contents with
great promptness and correctness. I trust that
no one need fear that the readers of these Tracts
will not receive the exact ideas that were design-
ed to be communicated by them. I could as
well doubt that it is day-light at mid-day, as to
doubt this, after all the evidence which I have
had.

"I cannot now detail the effects of these Tracts.
I trust that you have seen the plea which I wrote
to Dr. Anderson last December, for another print-
ing press, and the Journal, or some parts of it,
which I sent to the Mission Rooms in February.
In these papers, I gave what I then believed, and
do still believe to be a full and true statement of
the effects of christian Tracts among the Siamese.
Certain it is, that the Lord has most emi-
nently prepared this people to receive the gospel,
through the instrumentality of Tracts and other
books.

"If Tracts are written, and published, and dis-
tributed here, with deep and constant concern for
the glory of God, or in other words by men full of
the Holy Ghost, God will unquestionably sustain
the work with a mighty hand. I have engaged
deeply in this work. I delight in it. I long and
pant after more of the graces of the blessed Spir-
it, by which I may be thoroughly fitted for it.

"My principal field is in the midst of the great
Bazaar of Bangkok, which is Siam is about the
same as the great Exchange of New York is to
the United States. The mission rents a very
commodious brick house in the Bazaar, which I
now occupy for a Tract house and chapel. The
street on which it is situated is constantly crowd-
ed with souls. Very few come into Bangkok from
the country, who do not take a walk through this
Bazaar, which is about a half a mile in length.
Those who call upon me for tracts at this house,
come from every portion of the kingdom. The
man of whom the house is rented is one of the
first ministers of state, and has particular charge
of various distant provinces. His residence is
near my station. The canals about it are gen-
erally covered with boat loads of souls who come
from their distant homes to transact business with
this minister of state.

"It is very generally known that I distribute
Tracts on four days of each week, viz. Sunday,
Tuesday, Thursday, and Saturday. These visi-
tants, with many others that float about the mar-
ket, come in on these days. As the Siamese are
generally speaking, remains long enough in the city to read the most of our
tracts in order—ask many questions, and receive
much instruction in various ways. I give them
only one tract at a time, and require them to give
some consistent account of its contents before they
receive the second, and so on. In this man-
ner these boats are well supplied with tracts,
which are carried far away into the interior. I
have much reason to believe that they are, by
the aid of the Holy Spirit, publishing the Gospel
with power.

"I talk with every applicant, endeavoring to
say something for the benefit of his soul, and di-
rect his attention to the tract which he receives.
All who have before received are examined on
what they have read. This opens the way for
much conversational preaching, and elicits many
questions which demand my answers. There
are almost always many gathered about me list-
ening to what I say. My usual sitting place is
in an open verandah, 10 feet above the ground
jutting over the main street, so that the passers
by are often arrested by my preaching. Many
are taken, as it were, by guile, and constrained to
come up and ask for books.

"Such is a bird's eye view of my field, my
manner, and my prospects. I am delighted with
this work of the Lord. I call upon my soul and
all that is within me to bless his holy name that
he has given me this open door in the very heart
of this kingdom. I have now occupied the place
in the Bazaar about 15 months, and design to oc-
cupy it as long as Choukubodin, the minister,
will allow me to do so. Many of the 'Parallel
Between Buddhism and Christianity' have been
distributed there.

"The mission is yet so feeble-handed that I
am obliged to deny myself the pleasure of going
into the country to distribute Tracts. Indeed I
cannot go much about this city. The Tract
house is so central that this is not so necessary
as it might be. I trust that the mission will soon
have a reinforcement which will set me, in a
measure, at liberty from the cares that confine
me exclusively at home, when I shall delight
in publishing the gospel by the aid of Tracts
from village to village. The mission will need
very much more power of the press when more
laborers shall have joined it. One press but
little more than keeps me supplied at the Tract
house, and I think I distribute with much care.
Certainly I am far from being prodigal of Tracts.
I aim to feel as much for the success of every Tract
I give away as though I had been at the expense
of preparing it especially for the person to whom
I present it. I deprecate the feeling that Tracts
are cheap things, and can therefore be thrown
away to the people. It seems to me that I might
as well preach a cheap and unfeeling sermon as
to give away a Tract, thinking that I am not re-
quired to feel deeply, even to agony, for the suc-
cess of so cheap a thing. If Tract distributors
would have such deep concern in their work, I
cannot see why they might not expect to be the
agents in saving as many souls as the most favor-
ed pastors.

"I have serious doubts of the propriety of de-
nominating the power of the press, merely an
auxiliary to the preaching of the gospel. If it
be not first I cannot think it is second in this age

of the world. Be assured, dear brother, here is
a glorious field for your noble Society's efforts.
Do not doubt that God will grant you an abun-
dant harvest, provided this work of the Lord is
done faithfully. Do it all in the Lord, and it will
not be in vain. The word of God is pledged for
it.
Your brother in Christ,
D. B. BRADLEY."

How to Comfort a Pastor.

1. Be conscientiously an attendant on all his
ministrations. Especially be present in unpleas-
ant weather. Let not the few drops, nor the many,
extinguish your zeal, nor the stiff breeze, damp,
or cold even, make shipwreck of your resolution.
Let him see that adversity must pipe all hands, and
become nothing short of a hurricane to make
yours a vacant seat.

2. Let there be such a consistency of Chris-
tian character, so blameless and harmless a de-
portment, that your pastor shall have his heart
gladdened at every remembrance of you. A
faithful discipline is his joy and his crown.

3. Let him depend upon you for any emer-
gency of christian duty, feeling that he shall never
appeal for your co-operation in vain. Paul had
such comforters. One such disciple is worth more
than a whole synagogue of your slippery disci-
ples that are sure to be missing when they are
wanted.

4. When he calls upon you for some active ser-
vice, do not allow him to waste his strength in ar-
guing with you. Do not wake up and stir up this
objection, and that. Let them all sleep on, while
you promptly reply, "I go, Sir," and are off di-
rectly.

5. Have a very large heart in matters of char-
ity. He that "hath a bountiful eye" is a great
comfort to a pastor. The bountiful Philipppians
were such to Paul. Self-denial for Zion's welfare
is sunshine and shower to all the Christian gra-
ces. And the rejoicing pastor cannot but believe
that those watering others shall be watered them-
selves. All the generous and warm-hearted in
the cause of benevolence in his parish awaken
the interest and confidence of the pastor. They
form a contrast with the multitude, and shine
the brighter by the contrast, as those stars seem to
do which the clouds have not covered.

6. Be a specimen of a conscientious regard for
all the minor and less prominent duties of reli-
gion. Some think if they can manage the weight-
ier matters decently, if they attend to the more
obvious and striking duties, the "small fry," the
least commandments, may surely endure some
neglect. They will take care of the pounds—the
pence they are not so careful of. Hence here is a
sour word, there a fretful exclamation, here a
slander and there an unheeded promise, &c. &c.
Hence though the ship has not been torn to pieces
by cannon balls, she has many an old scar from
small shot. Let your piety fill every crack and
crevice as does the tide flowing every where, shin-
ing every where.—Your pastor will be comforted
in you on that account. His joy is that men
should be "blameless and harmless, the sons of
God without rebuke."

Comfort then the pastor in all these ways.—
These are among his richest consolations. He
needs their sustaining influence. These are ver-
dant spots in the desert he traverses. They cheer
him in his arduous labors. And such methods of
comforting the pastor's heart will cause spiritual
blessings to fill the cup of such comforters. They
shall be watered themselves. The pastor shall
give up his account concerning them with joy and
not with grief, and an abundant entrance shall be
administered unto them in the everlasting kingdom
of our Lord.

Illustrations of Scripture.

I have met with several things which struck
me with some force as illustrating Scripture. The
roofs of the houses are flat and a way is made to
ascend to the top, which is a most pleasant place
for a walk in the cool of the evening. "Samuel
called Saul to the top of the house."—1 Sam. ix.
2, 6.

A number of houses have a kind of a tent at the
top, made of reeds, &c., in which they sit, and I
believe sleep. "They spread Absalom a tent on
the top of the house."—2 Sam. xvi. 22.

There is usually a small railing, or elevation
round the edge, to prevent any from falling over;
and the law of Moses required them to make a bat-
tlement for this purpose.—Deut. xxii. 8.

While some have tents on the top of the house,
others have them out under the trees; and the
fig-tree and vine, having large shady leaves, are
very favorable for this. Thus they sit "under
their own vine and fig-tree." And where they do
not use tents, they are very fond of sitting out un-
der the trees. They usually take out a straw mat,
or small carpet, which they spread down; some-
times on this they lay their beds, and sit on them.
They have not feather-beds as we have, but a
kind of wool mattress, which is easily folded up
and removed. Mr. and Mrs. —, who are of
our party, are natives of this place, and hope-
fully pious. They often take out their mat, and
spread it down under a tree, and spend much of
the day there. In our walks, we see many thus
under their vines and fig-trees, whiling away their
hours.

Almost every night we hear music and dancing,
at no great distance from us. The music is hard-
ly worth the name—it is a kind of beating accom-
panied with some wind instrument, and serves to
keep the time. The dancing, as it is called, is
not much more than a slow walking, stooping,
changing of position. It has none of that active
and fatiguing action which dancing has in the
western world. The men and women do not join
together in it. It is done almost wholly by men,
and often old men.—The women sit by and look
on.

There are few, if any, springs here, as we
should call them, but wells; at least in all my
walks I have not seen any. There is a low place,
a little cut of the city gate, where there are three
or four wells. They are walled up, with a large
flat area over them, in the middle of which is a
hole, large enough to let down a bucket. There

is no pump, or windlass, nor even a well-sweep,
but a rope. The vessel used almost constantly
for bringing water is a large jug, with two han-
dles, and a small mouth. They tie the rope to
the neck or to the handles and let it down. It
fills, and they draw it up. In passing these wells,
especially in the evening or morning, you find a
crowd of people drawing water. Some have
mules and donkeys on which they carry it, usu-
ally having four of the water-pots, two swung in a
wooden frame on each side of the animal. The
others carry the jar on their shoulders, or rather
on their back, held over the shoulder; but one
hand is raised to support it.—You see no one car-
rying any thing in his arms, as is the custom with
us, but upon the head or shoulders when not too
large, otherwise upon the back; even children are
carried in this way—it is amusing to see the little
things riding upon their parents' shoulders.
There is no vessel attached to these wells; and
thus we see the force of the saying of the woman,
"Thou hast nothing to draw with and the well is
deep;" and thus Rebecca came "out with her
pitcher upon her shoulder." A large proportion
of those whom we saw drawing water were fe-
males.

Select Sentences.

When we leave this life, nothing of what we
possessed here follows us into eternity; but the
spirit, temper and views with which we sought,
enjoyed, used and parted with it.

As they who for every slight infirmity take
physic to repair their health, do rather impair it;
so they who for every trifle are eager to vindicate
their character, rather weaken it.

Prosperity procures friends; but adversity tries
them.

It is better to be preserved in the brine of ad-
versity, than to rot in the honey of prosperity.

Be not too venturesome in exposing thyself to
needless dangers; for he that courts perils, shall
die the devil's martyr.

The Dutch proverb saith, "Stealing never
makes a man rich; alms never make a man poor;
and prayer never hinders a man's business."

An ungrateful mind is the devil's lodging house,
supported with five pillars, namely, ignorance,
pride, discontent, covetousness and envy.

God loves the poorest saint on earth incompar-
ably better than any angel in heaven loves God.

In conversation, aim more at God's honor than
at thine own; the one is the character of a devil;
the other, of a saint.

Turn a deaf ear to the backbiter: if thou re-
ceivest not his words, they fly back and wound the
reporter; if thou dost receive them, they fly
forward and wound the receiver.

There is a time when we may say nothing; and
a time when we may say something: but there
never will be a time when we should say all
things.

Particularly avoid three sorts of persons, name-
ly, apostates, angry men, and those who are given
to change.

Men lose many excellent things, not because
they want power, to obtain them, but spirit and
resolution to undertake them.

He that will not bear Christ's reproach, shall
bear his own: which will be infinitely worse.

Sin received its sentence of death in the death
of Christ; but it doth not receive its execution
till the death of a Christian.

Four things we can never take the full dimen-
sions of; namely, the evil of sin, the deceitfulness
of the heart, the love of Christ, and the perfec-
tions of God.

When a Christian considers the goodness of
God's ways, he wonders that all the world doth
not walk in them: but when he considers the
blindness, depravity, and prejudices of the heart
in its present lapsed state, he wonders that any
should enter upon them.

Saints desire so to meet with God, as to part
no more; and so to part with sin, as to meet no
more.

The Jewish proverb saith, "If the world knew
the worth of good men, they would edge them
about with pearls."

It was the saying of a great divine, built on
long observation, that he had found more good in
bad people, and more bad in good people than ever
he had expected.

It is impossible for Christ to dwell by his Spirit
in a heart that is under the habitual dominion of
sin.

The covering of sin is like the keeping a ser-
pent warm, which will still sting the more fierce-
ly.

ILLUSTRATION OF A PASSAGE IN SCRIPTURE.—
In the tenth verse of the tenth chapter of Job
we find the following words: "Hast thou not
poured me out like milk, curdled me like cheese?"
Much philological research has been brought to
the explanation of the passage. In the preced-
ing verse Job is speaking of his death. "Wilt
thou bring me unto dust again?" But what has
the pouring out of milk to do with death? The
people of the East pour milk on their heads after
performing the funeral obsequies. Has a father
a prodigal son, one whom he never expects to
reclaim, he says in reference to him, "Ah! I
have poured milk upon my head;" i. e. "I
have done with him; he is one dead to me."
"And curdled me like cheese." The cheese of the
East is little better than curds, and these also
are used at funeral ceremonies.—Robert's Illus-
trations of Scripture.

THE PREACHING OF ST. PAUL.—A minister
once said to a father in Israel: "You were des-
tinate of preaching in your congregation last
Sabbath I learn?" "We had preaching," re-
plied the good man, "the preaching of St. Paul." They
read the fourth and fifth chapters of Ephe-
sians. Will destitute churches think of this re-
ply?—N. Y. Evangelist.

Though thou mayest have been near death
in thine own apprehension, than thou art now,
yet it is certain death was never so near to thee
as it is now.

From the London Missionary Herald for June 1840.

We need no pastime to consume that day,
Which, without pastime, flies too fast away.

REVIVAL AT JERSEY SHORE, PA.—Through politeness of Bro. George Higgins, of the 3d Arch, we have had the perusal of a private letter from Bro. D. Amerman, of the above place, dated June 11th, from which, with permission, we take the following extract:

God has revived his work in this place by

The meeting in the afternoon was addressed by A. M. Collins, of Hartford, Rev. Messrs. Andrews of W. Hartford, and Avery, of Manchester, and Col. Wright of New Britain. It was a source of deep regret that so few of the citizens of Simsbury were present to enjoy the benefits of the meeting.

HARTFORD, JULY 3, 1840.

Fourth of July.

B. Cook, Jr., *Secretary.*

We add the following extracts from the Secretary's re-

"The Mode of Baptism Scripturally Ascertained."

The last number of the New York Evangelist contains the long article with the above heading, from the pen of O.

denly or more, give the general meaning of washing, dipping, sprinkling and pouring." And it may be proper to state here, that the editor of the Evangelist, in alluding to this article, intimates that "Mr. Miner has conceded *too much* to the Baptists in his argument." To this we would reply, that if Mr. M. had contented himself with simply quoting the passages, without a word of comment, leaving each reader to judge for himself as to the meaning of the word, from the connection, he would have made out as strong a Baptist argument as we could have asked of him, and that, too, without any "concessions." But as he has not done so, we will briefly give our readers a specimen or two of the grounds on which Mr. Miner makes out his case. Had we the room to spare, we would give them the whole.

But we have occupied more space than we intended. Mr. Miner's remarks upon the New Testament examples are but the repetition of what has been said a thousand times before, although perhaps we ought to say that he admits that the case of Philip and the Eunuch, *Acts* viii. 38, favors immersion. For our own part, we shall always be content to refer inquirers upon the subject of Baptism to the Bible, and there let them settle the question; and so far as the article in the *Evangelist* shall have that effect, we hope it may do good, though the texts would have answered the purpose quite as well without the comments.

Ordination:

CHRISTIAN REVIEW.—No. XVIII, for June, is received, and worth more than double its cost. We give the titles of several articles, although this in itself will afford but a poor index to the real merits of the work. 1. *Claims of Religion on Men of Learning.* 2. *The Epistle of Paul to the Romans—origin of the Church at Rome—its condition—occasion and object of the Epistle.* Translated from Jansen's work. 3. *On the Inductive System of Philosophy.* 4. *Biblical Interpretation—qualifications of an Interpreter.* 5. *Popular Education.* 6. *Professional Labor indispensable to Professional Success.* 7. *Historical Outlines of German Rationalism—translated from Thüchow.* 8. *On the Legal Rights of Woman.* 9. *Eschenburg's Manual of Classical Literature.* 10. *Literary Notices.* 11. Miscellaneous Intelligence.

"SOCIALISM" IN ENGLAND.—As a specimen of the impious blasphemies hawked about by the disciples of Robert Owen, it is stated, that at a meeting held a short time since at Leicester, England, one of the lecturers, after expatiating at some length upon the doctrines of "socialism," (as they term their atheistical system,) concluded by avowing his disbelief of the existence of a God, and to convince the audience of the truth of the avowal, he took his watch from his pocket, and after noting the time, made this impassioned declaration:—"If there is a God, let him strike me dead at the expiration of four minutes!" Holding the watch in his hand until the time had expired, he then triumphantly said to his hearers that the fact of his being then alive was a conclusive proof of the non-existence of a Supreme Being:—"For, if there is a God, he would have struck me dead at the expiration of four minutes!"

Br. "E." will perceive that his communication, containing Nos. 23 and 24, has been found again.

THE BAPTIST MISSIONARY MAGAZINE for July, is received.
We shall give some extracts next week.

Morrison, the great pill maker, died at Paris, May 10th.
A valuable lead mine has been discovered near Sunbury,
nn.

in General Assembly convened, That the directors of Windham County Bank be, and they are hereby empowered to reduce the capital stock of said Bank, to a sum

Collins, 1 44; S. Freeman, 1 75; L. Howard, 4 00; J. land, 1 75; D. Bidwell, 1 75; B. Remington, 1 25; Eaton, 5 00; Cyrus Hotchkiss, 3 50.

selling at 263 Main Street. They are uncom-
 y cheap. Call and see.
 y 22. 10.

A vertical strip showing the binding edge of a book. The right side is a dark, textured spine, and the left side is a lighter, textured cover. The binding is visible in the center.

POETRY.

From the New York Observer.
The Stream of Death.
 There is a stream whose narrow tide,
 The known and unknown worlds divide,
 Where all must go,
 Its waveless waters dark and deep,
 'Mid sullen silence downward sweep,
 With ceaseless flow.

I saw where, at the dreary flood,
 A smiling infant prattling stood,
 Whose hour had come;
 Untaught of ill it neared the tide,
 Sunk, as to erdrie led, and died
 Like going home.

Followed, with languid eye, anon,
 A youth, diseased, and pale and wan;
 And there alone,
 He gazed upon the leaden stream,
 And feared to plunge—I heard a scream,
 And he was gone.

And then a form in manhood's strength,
 Came bustling on, till there at length,
 He saw life's bound;
 He shrunk and raised the bitter prayer
 Too late—his shriek of wild despair
 The waters drowned.

Next stood upon the surges shore,
 A being bowed with many a score
 Of toilsome years.
 Earth-bound and sad he left the bank,
 Back turned his dimming eyes, and sank,
 Ah! full of fears.

How bitter must thy waters be,
 Oh, death! how hard a thing, ah me!
 It is to die.
 I mused—when to that stream again,
 Another child of mortal men,
 With smiles drew nigh.

"Tis the last pang," he calmly said,
 "To me, O death, thou hast no dread;
 Saviour, I come!
 Spread but thine arms on yonder shore—
 I see!—ye waters, bear me o'er,
 'There is my home."

MISCELLANEOUS.

Pulpit Eloquence.

The following extract is from an Abridgement of Christmas Evans' advice to a young minister.

Now we come to the subject on which you requested my advice, viz: the manner of preaching that is likely to be most effectual.

On this subject it is difficult to prescribe rules that will answer the desired effect. After you have read all that Dr. Blair, Williams, Fuller, and the Bishop of Cambray, have said, and after all you have read of the eloquence of Demosthenes and Cicero, you may lose the spirit of the word. In searching for the form, you may lose the life. Where there is no heart there is no life—where there is no life there is no death. You should preach the Gospel of the grace of God plainly and affectionately. Do not look up this box of precious ointment, and do not open any poisonous box of formalities and superstitions. I have heard some men of the greatest talents and learning attempting to preach according to the rules laid down by learned men, as dry in the pulpit as Mount Gilboa, without affecting themselves nor any of their hearers.

The whole mystery in the rules of eloquence is this—you must feel the importance of your subject. If you wish to make your hearers feel you must feel yourself. You must reach your own heart before you reach the hearts of others. Unfeeling loud speaking has a tendency to harden instead of softening the heart. The more you feel, the louder you may speak. Do not speak loud unless you feel warm. I am no advocate for speaking fast, but a man of warm feelings must either speak fast or loud in order to give vent to his feelings so as to affect others. What is lost in power is made up in velocity; or what is lost in velocity must be made up in power. But never attempt to raise steam without fire, and never kindle strange fire on the altar of God. Let the steam arise in proportion to the intensity of the heat in the boiler, but when the boiler is very hot, do not confine the steam. Let go. But if you would learn the whole mystery of this art, go to the blacksmith shop, and look at him making a ploughshare for farmer Prudence. He puts the iron into the fire—he looks calm and serene; he is not at all agitated; you hear no noise; he stands still with his little shovel in his hand, gathering the cinders and the coals about the iron to heat it, and says, "Blow, my boy," and with the greatest composure he asks the farmer's boy several questions in which he feels interested; such as "Has thy master docked the bay colt?" "No, says the boy." "Don't blow so hard, my boy—gently, my boy." Suddenly you see him staring at the fire—his countenance is altogether altered—every nerve in his body seems to be agitated—he is all in a hurry—the iron is hot, he takes it out of the fire, he puts it on the anvil in great haste, he takes the hammer in his hand, and with a louder voice than you would think necessary, as if he were in the greatest distress, he hollows out, "Strike, boy." By this time the noise of hammering iron fills the whole house, and the melting sparks are flying in every direction, you are at loss to know what to do, whether to run out; but it is soon over. As soon as the iron is cold, he puts it in the fire again, and beats it when warm.

I have seen some preachers, in order to affect their hearers, beating the iron when it was in the fire till the fire went out, and the smoke and the ashes filling the eyes of every body, and the ploughshare not made.

This will unfold the mystery of speaking with advantage, either in the Senate, or at the bar or the pulpit; but the pulpit orator falls infinitely too short of answering the desired effect, unless the fire within him is kindled by the influence of the Holy Spirit of God, for which he must pray in the name of Jesus firmly believing in God's promise, that he will give the Holy Spirit to those that ask him. This is the mystery of the art of the eloquence of the man of God. He must be clothed with power from on high. Here is the great inward secret.

The Old Oak.

The old oak, that had flourished for two centuries, lay prostrated by the fury of the tempest. The next morning, Mr. Thornton, who was not so much grieved at the loss of his favorite tree, as anxious to improve the occasion to impress a useful lesson on the minds of his children, took them by the hand and led them to the spot. There it lay, "stretched out huge in length," with its enormous roots upturned to the azure vault of heaven. The children's eyes were moistened with tears as they gazed upon it, for they remembered how many happy hours they had spent together under the shade of its broad branches, using its acorns for cups and saucers. At last, Charles spoke,—"Father, how could the wind be strong enough to blow down so large a tree?" This was the very question Mr. Thornton had been expecting and waiting for. He replied, "My son, the old oak was pulled down by its leaves." "Pulled down by its leaves," the children all at once exclaimed; "how could these little leaves pull down a huge tree?" "The wind," continued Mr. Thornton, "pressed upon the leaves, the leaves clung to the branches by their stems, and so they pulled it to the ground." William ran to the tree, and plucking off a handful of leaves, cried, "See, how easy it is to pull off these leaves! Why did not the leaves blow away, instead of pulling down the tree?" The father replied, "If it had been a handful of leaves, they would have been blown away before the oak would have bent. It was not a single handful of leaves, nor a hundred handfuls, but tens of thousands that accomplished the work. You will notice, William, that, when the wind blew, the leaves all pulled together, and all pulled the same way, and so they pulled down the tree."

Now, my dear children, listen to me. We may all of us, men and women, old and young, be compared to leaves. When we act alone, we cannot accomplish much, and when we all pull together, and all pull the same way, we can accomplish anything that we undertake. There is the sin of intemperance, an old tree, with stout trunk and deep roots, that has been growing in our nation almost as long as this oak. One man cannot pull it down, nor ten, nor a hundred; but let all determine that they will neither drink any thing that intoxicates themselves, nor encourage others to drink,—let all pull together, and all pull the same way, and the tree will fall. Then there is the sin of Sabbath breaking. Let each individual, old and young, keep the Lord's day holy, and be found punctually in his place in the house of God, and the sin of Sabbath breaking will be pulled down, and so it is in the case of every other sin. Let all pull together, and all the same way, and it will fall. Think not, my children, that it is of little consequence to whether you reverence the Sabbath, or profane its holy hours by idleness and vain amusements; whether you are dutiful to your parents, or stubborn and rebellious. God expects each of us, whether old or young, to do his share in pulling down the kingdom of the devil. This kingdom is not to be levelled by the labor of ten, or a hundred, or thousands of Christians, but by the united efforts of millions, all pulling together, and pulling the same way.—*Ohio Observer.*

AN ACT REPLY.—In one of the latest days of Fox, the conversation turned on the comparative wisdom of the French and English character. "The Frenchman," it was observed, "delights himself with the present; the Englishman makes himself anxious about the future; is not the Frenchman the wiser?" "He may be the merrier," said Fox, "but did you ever hear of a savage who did not buy a mirror in preference to a telescope?"

Public Statute Laws of Connecticut.

PASSED MAY SESSION, 1840.
 An Act for the relief of Honest and Insolvent Debtors.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That it shall be lawful for any poor debtor who is unable to pay the debt or demand against him in favor of any creditor, or creditors, to make application to the County Court in the county where such debtor resides, to administer to such debtor the oath provided by law for poor imprisoned debtors, in the fifth section of the act entitled "an act concerning gaols and gaolers," substituting the word "liable" for the word "imprisoned" in said form. And such debtor shall cause notice to be given to such creditor or creditors, or any of them, if inhabitants of the State; or otherwise to the attorney of such creditor or creditors or any of them to appear and show reason, if any they have, why such oath should not be administered; which notice shall be signed and served as other process returnable to said Court, and at least twelve days inclusive, before the session thereof; and said Court shall proceed to inquire into the matter, and to examine the applicant on oath touching the same, and if no sufficient reason appear or be shown by such creditor or creditors to the contrary, shall administer to said debtor the oath aforesaid, and cause a record to be made of the same.

Sec. 2. Be it further enacted, that such debtor shall not thereafter be liable to be imprisoned on any execution issued, or which shall be issued on any judgment then in force, or which may thereafter be recovered before the court aforesaid, or any other court in this State, on any claim founded on contract, existing at the time of the administration of such oath, in favor of any creditor so notified, or under any writ of attachment on such judgment or claim, unless such creditor shall allege in his writ on such claim, and satisfy the court rendering such judgment, that such debtor has property to the amount of seventeen dollars at least, over and above what he is by law permitted to retain on the administration of such oath, on which inquiry the debtor shall be a competent witness.

Sec. 3. Be it further enacted, that if any person committed to gaol on any execution issued on the judgment of a justice of the peace, or an alderman of the city, or of any appellate court, from the judgment of a justice of the peace or alderman, shall take the poor debtor's oath before a justice of the peace, pursuant to the provisions of the act entitled "an act concerning gaols and gaolers," and the acts in addition thereto, such debtor shall thereupon be discharged from imprisonment, and no review shall be allowed in said cause.

Sec. 4. Be it further enacted, that such debtor shall not thereafter be liable to be imprisoned on any other execution, issued or to be issued, or on any other judgment then in force, or on any judgment thereafter rendered, on any cause of action within the original jurisdiction of a justice of the peace, founded on contract, existing in favor of the same creditor, at the time of the administration of such oath, or any writ of attachment on such judgment or claim, unless such creditor shall allege in his writ on such claim, and satisfy the court rendering such judgment, that such debtor has property to the amount of seventeen dollars at least, over and above what he is by law permitted to retain on the administration of

such oath, on which inquiry the debtor shall be a competent witness.

Sec. 5. Be it further enacted, that in all other cases in which a review is by law allowed after the administration of the poor debtor's oath, notice of the intended review, shall be forthwith given by the creditor in writing to the debtor, and application therefor, shall be made, and the same shall be returnable to the court of review within five days after such oath shall have been administered; and such court of review may be held either by the Judge of the County Court alone, or by a Judge of Probate and Justice of the Peace residing in the county in which the debtor is imprisoned. And in case such notice is not given, or such application is not made and returned within the period aforesaid, such debtor shall be no longer detained.

Sec. 6. Be it further enacted, that in all cases in which a review may be had, after the administration of the poor debtor's oath, to any debtor imprisoned on execution, if the creditor shall not apply for a review, or having applied if the court of review shall decide that the debtor is entitled to the oath, such debtor shall not thereafter be liable to be imprisoned on any execution in favor of such creditor for any other debt then existing, or under any writ of attachment on such judgment or claim, unless such creditor shall make allegation and satisfy the court rendering such judgment, of the ability of the debtor in manner and form as is in the 2nd section of this act provided.

Sec. 7. Be it further enacted, that the provisions of the first section of the act entitled "an act abolishing imprisonment for debt, and to repeal the act therein mentioned," shall extend to all persons who may be arrested in any action founded on contract, whether such person shall have been a resident of this State or not, for any time prior to such arrest.

Sec. 8. Be it further enacted, that in all cases in which a defendant in any such action shall apply for the administration of the poor debtor's oath as provided in this act, or in the several acts herein before mentioned, the plaintiff in such action shall have a right by himself, or his agent or attorney, to examine such defendant on oath, touching his property or the disposal thereof; and if any such debtor shall be guilty of false swearing, he shall be deemed guilty of perjury, and shall, on conviction, suffer the pains and penalties thereof.

CHARLES J. M'CURDY,
 Speaker of the House of Representatives.
 CHARLES HAWLEY, President of the Senate.
 Approved June 8th, 1840. WM. W. ELLSWORTH.

An Act in addition to "an Act for forming and conducting Military Force."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That a Court martial for the trial of field officers of the Horse Artillery, and Light Artillery, shall be appointed by the Major General of the Division to which they are attached.

CHARLES J. M'CURDY,
 Speaker of the House of Representatives.
 CHARLES HAWLEY, President of the Senate.
 Approved June 5th, 1840. WM. W. ELLSWORTH.

An Act in addition to the Act entitled "an Act concerning Crimes and Punishments."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That no writ of error, brought to reverse the judgment rendered upon a conviction for any capital offence, shall supersede the execution of such judgment or sentence, unless the same shall be made returnable to the first term of the Supreme Court of Errors next succeeding the rendition of such judgment, to which by law, the same can be made returnable, or unless the same shall be signed and allowed by such judges of said Court as shall, at the time of such allowance, constitute a majority of said Court qualified to act therein.

Sec. 2. Whenever, by reason of the pendency of judgment or sentence shall not be executed at the time assigned thereby for the Superior Court rendering the same, and said judgment shall not be reversed on such writ of error, said Supreme Court of Errors, after the final determination of such writ of error, or otherwise, shall fix and appoint the time for the execution of such judgment or sentence, and the clerk of said Court shall issue a writ of execution therefor, pursuant to the order of said Supreme Court of Errors.

CHARLES J. M'CURDY,
 Speaker of the House of Representatives.
 CHARLES HAWLEY, President of the Senate.
 Approved, June 4, 1840. WM. W. ELLSWORTH.

An Act in addition to an Act respecting the Sales of Personal Property Attached.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That in all cases where the plaintiff or defendant may apply to a judge of the Superior or County Court, for an order to sell personal property taken by attachment, according to the provisions of the act to which this is in addition, and it shall appear to such judge, that the officer by whom said property was attached, has deceased, or has been in any other way removed from office, such judge may designate and appoint the Sheriff of the county where such property was so attached, or either of his Deputies, to make sale of said property in the manner prescribed by said act.

CHARLES J. M'CURDY,
 Speaker of the House of Representatives.
 CHARLES HAWLEY, President of the Senate.
 Approved, June 4, 1840. WM. W. ELLSWORTH.

An Act conferring certain powers on the Towns therein named.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That the electors meetings in the towns of Hartford and New Haven, shall be opened at seven o'clock in the morning, and the ballot boxes for all officers to be chosen at such meetings shall also be opened at that time.

Sec. 2. The Constables of said towns, whose duty it is to warn such meetings, shall specify in their warnings, the time at which such meetings shall be opened.

Sec. 3. Whenever the list of electors in any town, qualified to vote for Representatives therein, as made out by the town Clerk and Selectmen, and heretofore used, or that shall hereafter be used at any electors meeting, shall contain more than seven hundred names, such town, at their next annual town meeting, a notice to that effect having been inserted in the warning therefor, shall have the right, if they see fit, to order that all future electors meetings in such towns shall be warned, opened and held, at the time and in the manner specified in the first two sections of this act.

Sec. 4. Any town, having passed the order named in the preceding section of this act, shall have the power to rescind the same only at a future annual town meeting, a notice to that effect having been inserted in the warning therefor.

CHARLES J. M'CURDY,
 Speaker of the House of Representatives.
 CHARLES HAWLEY, President of the Senate.
 Approved, June 5, 1840. WM. W. ELLSWORTH.

Notice.

THE Subscribers have mutually agreed to transact the GROCERY & PROVISION business in all its branches, under the name and firm of BROAD & READ, and offer to their friends and the public generally a prime lot of Family Provisions, which shall be sold as cheap as the cheapest, at the corner of Main and Pearl streets, south-west of the Court House, under Union Hall.

By the Subscribers, Butter, Cheese, Eggs, Oats, Corn, Potatoes, Pork, Lard, Vinegar, and all kinds of Country produce. Please give us a call.
 SANFORD S. BROAD.
 TIMOTHY READ.
 May 8.

A History of Baptism,
From both the Inspired and Uninspired Writings.

BY ISAAC TAYLOR HINTON.
 NUMEROUS indeed are the Treatises which have issued from the Press on the subject of Baptism; and greatly has the cause of Truth been promoted by the successive efforts not only of its advocates but of its opponents. There still, however, exists a frequent and extensive demand for a work, which, without being too voluminous, expensive, or critical, for general reading, may supply every member of our churches, and every mind willing to know the truth, with all well authenticated and comprehensive view of all the FACTS relating to the subject of Baptism, which have existed not only during the times of the Apostles, but through the whole course of the history both of the true and apostate churches.

Such a volume the writer has long desired, and long expected to see from the pen of some able advocate of truth; and a similar desire existing in the minds of the brethren with whom it is his happiness more immediately to associate, they have seen fit, when assembled as the Baptist Convention of the State of Illinois, to adopt the following resolution:—"That this Convention request Elder ISAAC T. HINTON to write and publish a work on the History of Baptism."

Having, through the instrumentality of his brother in London, procured such works as are (in his opinion, and that of Dr. Murcu, President of Stepney College) necessary for the full elucidation of the subject, he now ventures to prosecute the undertaking; relying on the kind co-operation of his brethren throughout the United States, to give efficiency to the effort, and on their prayers that it may promote the cause of truth and of God.

The author designs to avail himself for his own satisfaction and that of the Denomination of the kindness of the Professors both at NEWTON and HAMILTON, by submitting the manuscript to their inspection, enriching it from their suggestions, and from any works which the libraries of these Institutions may contain, which the author does not already possess.

The following analysis of the work will give some general idea of its plan:—

INTRODUCTION.—On the importance of a thorough historical investigation of controverted subjects.—CHAP. I. Meaning of the term. II. Testimony of the Evangelists. III. Testimony from the Acts. IV. Testimony from the Epistles. V. Passages relating to Circumcision; Jewish Proselyte Baptism. Sec. VI. Church History.—The Mode. VII. Church History.—The Subject. VIII. Church History.—The Doctrines which preceded and introduced Infant Baptism. IX. Church History.—Infant Communion; and the ceremonies which attended Infant Baptism in the early and middle Ages. X. Church History.—Infant Baptism of Modern Churches essentially different from that of the Fathers. XI. Philosophy of Baptism; or the moral tendency of Infant and Believer's Baptism compared.

It will be perceived that it is designed this volume shall contain not only ample proof that both immersion and faith are essential to Christian baptism, from the term itself, and from the testimony of the inspired writers; but a sufficiently copious selection of extracts from the writings of the Fathers, and other documents of ecclesiastical history, as shall satisfy the mind of every candid enquirer as to the causes which operated to introduce infant baptism, and subsequently sprinkling, into the churches; and a view of the doctrinal errors on which it was originally based. It is hoped such a work may contribute some measure, at least, to the advancement of the kingdom of Christ in the world, for it is descriptive of that glorious era, that "knowledge shall be increased."

The work will be published in 12mo. not less than 300 pages; the paper and typographical execution, as well as size, will resemble "King's Memoir of Moses." It will be sold at the price of One Dollar, to be paid at the time of subscribing, to any authorized agent, who will be responsible to the subscriber for the delivery of the work.

It is intended that the work shall go to press on the first day of July, and be ready for delivery by the first of August.

As many copies will be printed as shall have been subscribed and paid for to the author, or any agent appointed by him, by the tenth day of June next. Receipts entitling the person subscribing to a copy of the work will be given by all authorized agents.

The author will immediately send forms of receipts to those of his brethren in the ministry with whom he is directly or indirectly acquainted; and will feel obliged by receiving applications from others.

The Editors of all the Baptist Periodicals in the United States and Canada are requested to act as general agents in the States in which their Papers circulate; and to appoint Ministers and others as local agents. Forms of receipt will be sent to them, from which they may print as many as they may deem necessary for local agents.

Each local agent will receive Six copies for every Five Dollars; or Thirteen copies for every Ten Dollars.

BOOKS.

THE subscribers, successors of Canfield & Robinson and Gurdin Robinson Jun., offer for sale the following from among their stock of Theological works on as favorable terms as they can be obtained in any city in the Union.

Bibles: assorted from Quarto to 32 mo. in various bindings.
 Calmet's, Brown's, Robinson's, Buck's and Malcom's Dictionaries of the Bible.
 Cruden's, Butterworth's, and Brown's Concordance.
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 Fuller's Works.
 Dwight's Theology.
 John Bunyan's Works.
 Paley's Works.
 Clark's Discourses.
 Barber's Village Sermons. Saurin's Sermons.
 Wayland's do. Jay's do. Payson's do.
 Jay's Lectures.
 Jay's Exercises.
 Jay's Prayers.
 Jahn's Archaeology.
 Hug's Introduction.
 Stor and Platt do.
 Lowth's Isaiah. Lowth's Hebrew Poetry.
 McEwen on the Types.
 Howe and Bates' Works.
 Stewart on Romans and Hebrews.
 Mc Knight on the Epistles.
 Barnes' Notes—Gospels, Acts, Romans, Corinthians and Isaiah.
 Hodge on Romans.
 Prideaux's Connexions. Shuckford's do.
 Newton on the Prophecies.
 Knapp's Theology.
 Dick's Works.
 Dick's Theology.
 Robert Hall's Works.
 Memoirs of Rev. Wm. Carey, Staughton, J. D. Boardman, G. T. Bedell, B. Allen, Payson, Heber, Mrs. Judson, Henry Martyn, Calvin, Luther, Mrs. Huntington, Swartz, Jacobs.
 Mosheim's Church History. Milner's do. Jones' do.
 Doddridge's Family Expositor.
 Cottage Bibles.
 Henry's and Scott's Expositions.
 The Old and New Testaments, Historically and Chronologically arranged with notes, by Rev. G. Townsend.

Paraphrase Bible by Coit and Nourse.
 Wesley's Works.
 Henry's Daily Commentary.
 Plenary Inspiration of the Scriptures, by Rev. S. Noble.
 Bickersteth's Works.
 Evidence of Christianity, by Alexander, Paley, Jenyns and Leslie.

ROBINS & FOLGER.

MITCHELL'S
School Geography and Atlas,
WITH OUTLINE MAPS.

THE study of Geography has been greatly improved and comprehended more clearly and simplification, and use of maps, efforts have been made by different Authors, with various success, to improve the Elementary Works upon this science, in regard to adaptation, correct delineations, and matter of fact. Without detracting from their meritorious labors, the Public (especially Teachers, and Gentlemen authorized to select and recommend Elementary Books to be used in Schools,) are invited to a critical examination, and comparison of Mitchell's School Geography and Atlas, with other works of the kind. It is believed that the Author has happily adapted the subject to the understanding of youth. Says a distinguished Geographer, "His geographical definitions are plain and concise, his descriptive department full and correct; the cuts original, in design, emblematic and illustrative."

try as they are, "is a Model of the kind, and actually teems with information." And another, "Of the Atlas and its valuable Statistical Tables, it is difficult to speak in terms of too high commendation. A work of the kind in the United States, Maps of the British Isles and Central Europe are engraved and will be added to the Atlas, each equal in size to called up by a little flag, marking the Battle Fields of our country upon the maps, which renders them highly useful for reference."

The Outline Maps are of great utility, and receive the unqualified approbation of Teachers who have examined them.

Mr. Mitchell, as a Map Publisher and Geographer, without pretensions to perfection, stands second to no one in this country. Being exclusively devoted to his profession, with an extensive correspondence, he is enabled to "keep up with the events only of the age, but of the days," thereby giving him a distinguished claim, as standard authority in this department—a desideratum in order to produce uniformity of study, consequently the classification of Scholars and their advancement in the pursuit of education.

Sold Wholesale and Retail at R. WHITE'S and by ROBINS & FOLGER.
 Hartford, Feb., 1840.

Broad Cloths.

MORE of those very cheap Cloths just received, together with a full supply of different colors and qualities, all of which are warranted good and cheap at 263 Main st.

New Goods.

OPENING this day extra super French, London and American PRINTS; also, a new style of American Prints, 4-4, finish and style as good as the French: Bombazines; Linnen Handkerchiefs; Italian Silk; Pic Nic, Silk, and Cotton Gloves and Mitts; cap, and narrow white and colored Satin Ribbons; Ladies' Silk Cravats, for 31 cents; Silk net Purse, 17 cents; Mouslin de Line Shawls, 25 cts; Chalkey Handkerchiefs, 37 1/2 cts; do. Scarfs, 17 cents; 8-4 Brocade Shawls, 1.50, &c. &c. Also, Ladies' Willow and Straw Travelling Baskets and Bags, a full assortment just received by
 A. F. ALPHESS.

STAFF and Warrant Officers Blanks, and Military Executions kept constantly for sale by
 ROBINS & FOLGER.
 May 8.

W. S. CRANE,

DENTIST.

Exchange Buildings, North of State House.
 REFERENCES—Messrs. E. & J. Parney, J. W. Crane, M. D., J. D. Stout, M. D., E. Bryant, New York.
 March 20.

HARTFORD

Fire Insurance Company.
 Office north side of State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public. Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

| | |
|---------------------|--------------------------|
| Eliphalet Terry, | Job Allyn, |
| S. H. Huntington, | George Putnam, |
| H. Huntington, Jr., | Junius S. Morgan, |
| Albert Day, | Ezra White, Jr., |
| John D. Russ, | ELIPHALET TERRY, Pres't. |

JAMES G. BOLLES, Sec'y.
 March 23, 1838.

ÆTNA

INSURANCE COMPANY.
 Incorporated for the purpose of insuring against Loss and Damage by Fire, only.

CAPITAL \$200,000.
 SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices.
 The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Ætna Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE
 Thomas K. Brace, Stephen Spencer,
 Thomas Belden, James Thomas,
 Samuel Tudor, Elisha Peck,
 Griffin Steadman, Daniel Burgess,
 Henry Kilbourn, Ward Woodbridge,
 Joseph Morgan, Joseph Church,
 Elisha Dodd, Horatio Alden,
 Jesse Savage, Ebenezer Seely.

THOMAS K. BRACE, Pres't.
 SIMON L. LOOMIS, Sec'y.

THE Ætna Company has Agents in most of the towns in the State, with whom insurance can be effected.
 Hartford, March 30, 1838.

WALTER S. WILLIAMS, PRINTER.

BOOK & FANCY JOB PRINTING.
 Neatly executed at the

SECRETARY OFFICE.
 THIRD STORY, CORNER OF MAIN AND ASYLUM ST.
 BOOKS, SHOW BILLS,
 PAMPHLETS, STAGE BILLS,
 CARDS, CHECKS,
 LABELS, CATALOGUES,
 HANDBILLS, BLANKS, &c. &c.
 Will be done to order, at short notice, and on favorable terms.